

# The Carolina Times

THE TRUTH UNRAVELED

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## STATE'S DILEMMA

One of the thorniest dilemmas faced by the General Assembly is the result of a felony committed by an Assembly in the past, but-tressed by other Assemblies and later compounded by State officials.

The original felony was the separation of Negro and white pupils. It was buttressed by legal sanction it received when laws were passed requiring segregation. The felony was further compounded by the action of State and local school officials who made such unequal disbursements of school funds that most Negro schools reached a state of almost unbelievable inferiority.

Now, the General Assembly and many local school boards face the alternative of having to spend staggering sums to equalize Negro schools in a relatively short period, or of submitting to integration.

The dilemma becomes very thorny when one considers the possibility that the Supreme Court may rule that Negro schools must be equalized within a certain period of time or else Negro students must be admitted to white schools.

This possibility places the State in a very uncomfortable position. In the first place, it is estimated by state officials that it would take three hundred million dollars (\$300,000,000) to equalize the secondary schools and colleges for Negroes. W. H. Ferguson, director of the Negro division of education for the State department of Public Instruction, estimated that two hundred million dollars (\$200,000,000) would have to be spent on Negro schools alone to bring them up to the level of white schools. Former Governor Kerr Scott stated last summer that it would "run upwards to one hundred million" (\$100,000,000) to equalize the Negro colleges. This means that no money could be spent on white schools until three hundred million had gone into the Negro schools.

Now, over a period of several years, it is conceivable that the State, with great sacrifice, may be able to assume this staggering economic burden. But, in the second place, will the Supreme Court allow a period of "several years" for the State to equalize its schools? Will the citizens of North Carolina be willing to make such a sacrifice to maintain segregation?

In its attempts to unlock itself from the dilemma, the General Assembly appears to have adopted a "wait and see" policy, to wait and see what the Supreme Court actually

decides. The Assembly appears to want the State to be financially able to pay for equalization in a few years if the Court allows that alternative. It is reluctant to make any cash outlays to start to bring, in a very small way, the Negro schools up to the level of the white schools. Therefore, it refused to grant money for permanent improvements to any of the State schools. It does not want the State to be caught in the position of having exhausted its financial resources while only making a fraction of a step toward equalizing the schools and then have the Supreme Court give them an alternative of equalizing the schools in a short time or of submitting to integration. The State wishes to be in a position to take advantage of the possibility of the Court's allowing them to equalize in a short period.

But, even in this approach, there arises knotty problems. What about the graduate program at North Carolina College, already established in name, which cannot wait for financial support if it is to serve its purpose. The purpose of the program, just for the record, is to reduce the demand by Negroes for admission to the University of North Carolina. In the beginning, when this plan of a graduate program was thought of for North Carolina College, it was publicly admitted by UNC officials that more money was needed to operate it and UNC officials promised to use their influence to secure the money. If this money is held up by the Assembly in order to wait on the Supreme Court's ruling, NCC's graduate program cannot operate and the demand by Negroes for training at UNC will not be reduced at all.

There are so many uncertainties about the whole situation that it appears to be hopelessly soluble short of integration. First, it is questionable whether, even if the State does hold its money until the Court makes a decision, it could get up the three hundred million-estimated necessary to equalize the schools in a time period allowed by the Court. Second, it is questionable if the citizens of North Carolina, if they knew how much money would have to be spent on Negro schools alone, would want to keep segregation.

Truly, it is ironic that the men who fashioned the laws designed to keep Negroes in a second class position have trapped their sons very tightly in a web of their own weaving.

## THE PERSECUTION OF JEWS IN RUSSIA

Daily newspaper reports being circulated in this country are to the effect that under Communism, the Jews in Russia are undergoing suffering similar to that imposed on the Jews of Germany by Hitler prior to and during World War II. If the reports are true, the Russians will in the end reap the same fate as that of Germany that is still paying the price of trying to exterminate the Jewish people by mass murder and other beastly crimes.

The laws of God and man are opposed to murder, whether it be of an individual or an entire race. It, therefore, doth appear that he who sets out to take his brother's life hath embarked upon a treacherous and stormy sea. Cast upon its shores are just about as many human hulks of murderers as those of the murdered. The Jewish people have through the ages always been able to outlive their adversaries.

Attempting to exterminate or even per-

secute the Jewish people will gain no friends for Russia, to say nothing of followers, among Negroes in America. Of all the people on earth the Jews have most always dealt Negroes a fair hand. It is very rare to find one of them steeped in race prejudice or hatred to such an extent that he is unwilling to give some semblance of fairness.

If the reports now being circulated about the persecution of Jews in Russia are ever proved to be more than propaganda, Communism is subject to lose what few Negro advocates or sympathizers it has in America. For even they will reason that once the persecution of any people is allowed to go unchallenged, the lives and property of all people are in danger. Once racial persecution becomes rampant in Russia or anywhere else, it will know no limits and is bound to exact its toll of the strong as well as the weak.

## HEART WEEK

On February 14, most Americans think about the heart in a rather sentimental, romantic way. For February 14, Saturday, is Valentine's Day, and it is the custom for sweetheart and loved-ones to exchange

tokens of their "feelings of heart" for each other. On this particular Valentine's Day and indeed, throughout the rest of the month of February, we would have Americans think about the heart from a very un-

## "THE SEEDS OF DESTRUCTION"



sentimental aspect. We would have them think about the physical aspect of the heart, the body's most vital organ. We would have them consider the rigors and stresses to which this organ is constantly exposed and consider the toll in lives which is exacted annually through heart diseases.

For obvious reasons, Science has not been able to make advancements in our knowledge about conditions of the heart and heart diseases as cheaply and as easily as they have for other less vital organs. In view of this fact then, quite a bit of money is needed for research to determine causes of heart diseases and find remedies for them.

A drive for funds is being conducted in Durham and Orange County throughout this month to help raise the money to enable Science to develop remedies against heart diseases. The goal for these two counties is \$10,000. This week, the week of Valentine's Day, has been set aside as "heart week." It behooves us to remember the work that our hearts have to perform while we are buying tokens of affection for our loved ones for Valentine's Day and to put aside a liberal contribution for the fund drive. For almost every other death in this country is caused by heart disease.

## Spiritual Insight

### "The Tragic Question"

By REV. HAROLD ROLAND  
Pastor, Mount Gilead Baptist Church



"...Judas Iscariot said unto them...What will you give me...and I will deliver him unto you..." Matt. 26:14-15.

Judas shall stand forever as a selfish creature unmoved by the in-rushing floodtide of Divine love. Thus he asks the most tragic question of the ages: "WHAT WILL YE GIVE ME... AND I WILL DELIVER HIM UNTO YOU..." Judas betrayed the friendship of the master. He symbolizes the lowest and the meanest in human nature. He bespeaks the depth to which man the sinful creature can descend. He symbolizes treachery,

deceit and betrayal. He so stain-call her new born son Judas. What was behind that dastardly and cowardly act? Why would Judas offer for thirty pieces of silver the noblest character to grace this sinful human scene?

Was Judas moved by hatred, resentment, fear, disappointment or misunderstanding? Was he playing it smart to salvage something from this so called kingdom of love? Judas never gave an answer. One thing we do know Judas did ask the fatal and tragic question of the High Priests: "WHAT WILL YE GIVE...AND I WILL DELIVER HIM UNTO YOU..."

A study of man's nature reveals something of the Judas potentially in every human being. There is the highest depths of love and the darkest depths of sin and selfishness in every one of us humans. In realistic honesty we must recognize this. Unmoved by the nobler things of life we may descend into the darkest depths of blind passion where Judas stood in that decisive moment. Man's unredeemed nature may lead into the dark abyss of selfishness and greed. A greed that knows no compassion, self-denial nor tenderness of Divine Love. In an age in which man seeks a false security we may be tempted to ask with Judas: "WHAT WILL YOU GIVE ME?" Many of us are asking everyday: What's in it for me? Some of us will betray our trusted friend for the right price or for the simple satisfaction of revengefulness. Judas sold his trusted friend for thirty pieces of silver. I have been betrayed. I have seen others betrayed! It must have been an agonizing moment when Judas came through the darkness with the enemies of Jesus that night and betrayed him with a kiss.

Caught in the grip of dark and sinful passions many of us betray our trusted friends. Remember there is no peace for such a mean and ignoble creature!

Judas betrayed Jesus for he never learned the lesson of self-denial. Judas never learned this bedrock teaching of the Kingdom of love. Have you learned this lesson? The true spirit of Jesus never gripped his soul. The power of Divine faith and love never possessed Judas. Thus did Judas ask the fatal question: "WHAT WILL YE GIVE ME?"

Remember, my friend, that the seeming sweetness of evil quickly turned into a bitter gall. Thus did Judas ask the fatal turn bitter in our mouths. The mean and ignoble deed destroyed what little peace he might have had. What a sad picture. Judas is left in the darkness of isolation and sin. Cut off from fellowship with God and man. When you get your dirty thirty pieces of silver there is no peace nor rest for you. Where is his security? It is lost in the darkness of his awful sin. Instead of the silver becoming a GAIN IT BECAME A STAIN. A stain for

## WITHIN And AMONG

Alfred F. Andersen

Dear fellow seekers....

Last week we posed the dilemma of our times: how to take a responsible attitude toward evil and aggression in the world without ourselves getting involved in the evil-doing. Then we posed the question: "What is dilemma anyway, and how do we meet dilemma in our lives?" The answer seems to me quite obvious. Isn't dilemma and confusion an indication that one is over extended, "over one's head" so to speak. It is an indication that we have "bitten off more than we can chew", that we have too much power in proportion to our spiritual resources to use it wisely and morally; that we have left too far behind the "home base" of life? The treatment seems just as obvious: First, to slow down, to "pull in our horns", to maneuver for perspective. If one level of life spreads us too thin the moral solution is to take a humbler role, a role we can handle and handle right. After all, what's the use of doing a thing unless one can do it right? Dilemma means we need to humble ourselves, to melt away our false and sophisticated pride, to step out of the inappropriate role of trying to go alone what requires the profoundest spiritual roots and uplift.

But the answer comes back, "What of the evil in the world? What of the aggression in Korea and the poor people within the Iron Curtain, etc. What about the minority groups struggling for equality in a nominal democracy?" Yea the evil in the world seems endless; now can we rest until it is cut out and thrown into the fire?...And all this is true. So we place it beside our own limitations and try to reconcile the two. But this requires stopping at least long enough to consider and to take stock on this preliminary level.

Note here that—the kind of "stopping" advocated is not the do-nothing kind; rather the soul-searching kind. When we do this, when we see still more clearly the undeniable facts, both of the tremendous evil and our tremendous inadequacy to defend the threatened good with out adding our own variety of evil in the process...we see the need for what the religionists have called "faith", that the scientist would call "hypothesis" and which by either name means commitment. That is, we realize that the only way it can

all make moral sense, be morally reconcilable, is if there is a moral influence far greater than we working on the problem (of evil). The only morally promising hypothesis is the one which has a Moral Influence working at the point of conscience on the evil doers (we science on the evil doers (we them); allowing them tremendous freedom to be sure, but standing ready to act when they go too far. How does this Moral Influence act on the evildoer? By melting away his conviction, by throwing him into confusion and dilemma, and by ultimately (if he be stubborn) into impotent insanity or death. Call this faith if you will. But it is not blind faith; rather it is a morally required faith, a morally required hypothesis to which we must forthwith morally commit-ourselves to testing in our lives.

And how do we then test this morally required hypothesis? How do we make our commitment real? First, by a prayer of identification and reverence toward the hypothesized Moral Influence, by seeking to become integrated with its program and spirit, however small a role one is worthy to play. Then we prayerfully ask (and our own souls have the answer), "What and how much can I do and do right? What is my appropriate level in lieu of my limited spiritual resources? As this is worked out (a long process) we gradually move out again into life's stream; gradually the thrill and confidence of life returns and everything is seen anew as in a rebirth. New values are apparent; new hopes rise up; unrecognized stepping stones and pathways loom evident. The resurrection! But with such a rebirth, as it unfolds gradually, comes simultaneously the beckoning and demands of previous involvements and associations.

Then each of these must be inspected in turn in the light of the new moral perspective. And where they conflict with this perspective they must be dissociated from as doing more harm than good from the total point of view, as we see it. But we must proceed as we see it, only being concerned that we see clearly and with unforced conviction, that we feel the gentle nudge of the Overall Moral Influence by which we know our task, the part of the total picture that we can do....and do right!

## Hampton To Serve As Host To More Than 150 Delegates To National UNCF Meet

NEW YORK  
More than 150 delegates representing 75,000 graduates and former students from 31 member United Negro Colleges, will attend the Seventh Annual Conference of the National Council of UNCF Alumni at Hampton Institute in Virginia, on Feb. 13 and 14, it was announced at Fund headquarters by Randall L. Tyus, national UNCF Field Director.

Tyus said the delegates will include presidents of UNCF Alumni Associations and Inter-Alumni Councils and Alumni secretaries from 55 cities, who are planning to discuss plans for alumni participation in the Fund's forthcoming tenth annual appeal.

Playing host to the group will be Dr. Alonzo G. Moron, Hampton Institute president, W. Barton Beatty, the college's Public Relations Director and Lorenzo White, Alumni secretary of the institution, one of the Fund's participating colleges.

"The Challenge of the United Negro College Fund and the Alumni of Thirty-one Participating Colleges", will be the theme of the 1953 Conference. Speakers will include Dr. Rufus E. Clement, president, Atlanta U., also affiliated with the Fund; James E. Stamps, founding president, National Council of UNCF Alumni; and W. J. Trent, Jr., executive director of the United Negro College Fund. Delegates to the Conference will get a chance to address meetings during the panel discussions.

One of the highlights of the Conference will be a musical his name and his soul! The secret of great and noble living is not what will you give me but what can I give in loving and sacrificial living.

program on Friday, February 13, when the Hampton Institute Choir under the direction of Dr. Henry N. Switten will sing at the public meeting and at the All-Campus Assembly.

The program of the National Council of UNCF Alumni includes encouragement of young people to take fullest advantage of higher educational opportunities and the stimulation of Alumni interest in their Alma Maters on a year-round basis, as well as the organization of their support during the UNCF annual campaigns in their behalf.

National Council officers include Dr. Connie Y. Odom of Austin, Texas, president; Mrs. Ethel M. Johnson of New York, first vice-president; Atty. William N. Lovelace of Cincinnati, second vice-president; Mrs. Leona J. Williams of Chicago, third vice president; Mrs. Josephine D. Murphy of Atlanta, secretary; Walter Washington of Utica, Miss., assistant secretary; and John H. Dickerson, Daytona Beach, Fla., treasurer.

## Two Bennett Girls See UN

GREENSBORO

Two Bennett College students have just returned from a nine-day study tour of the United Nations Organization in New York City and federal government operations in Washington, D. C.

Bennett students Janice DeJole, of New Orleans, La., and Gloria Jenkins, of Hartford, Conn., made the study tour while attending the Christian Citizenship Seminar for Students held in New York on Feb. 1-9 under the auspices of the Methodist Church.